

LESSON 110

THE MAGICIAN

LESSON 110

MAGICIAN

The Magician, as the matured Fool, has found his way to stability and growth, slowly conquering the negative aspects of the self until he is in total control of the forces of the godhead to manifest through him. His body reflects the light of Kether on to the total elemental weapons on the altar of Assiah in front of him.

As a Magician he recognises that he is but a vessel of the higher forces who utilise their power through the tools on the altar, but manipulated by him. The weapons on the altar are placed in their related directions and form the cross of the 4 elements. Each weapon is not only related to an element, but a fixed state as well. They are finely balanced, each in its correct place so that the Magician can begin his work in harmony with his surroundings. Each weapon is also analogous to the 4 Worlds of the Kabbalah. This relates to the heirachy and structure from which the Magician invokes his power from and sends his devotion to. The 4 weapons also formulate the name YHVH, in its complete essence, which shows the source from which his power is drawn.

Levi says of the Magician: 'To govern the elementary spirits and thus become King of the occult elements, we must first have undergone the four ideals of ancient initiations....A man who is timid in water will never reign the Undines; one who is afraid of fire will never command the Salamanders; so long as we are liable to giddiness we must leave the Sylphs in peace and forbear from irritating Gnomes; for inferior spirits will only obey a power which has overcome them in their own element. When this incontestable faculty has been acquired by exercise and daring the word of our will must be imposed on the elements by special consecrations of air, fire, water and earth.' Related back directly to this trump we find that the elemental weapons represent part of the Magician's own nature that he must control and direct by conscious application of direct will.

The altar on which the elemental weapons are placed is the cube of the Universe, representing not only power over matter but control of the terrestrial forces as well. In the Neophyte ritual of the Golden Dawn, the Hierophant says: 'The Double Cubical Altar in the centre of the Hall, is an emblem of visible Nature, or Material Universe, concealing within herself the mysteries of

all dimensions, while revealing her surface to the exterior senses. It is a double cube because, as the Emerald tablet has said "The things below are a reflection of the things above." The world of men and women created to unhappiness is a reflection of the World of Divine Beings created to happiness. It is described in the SEPHER YETSIRAH, or The Book of Formation, as "An Abyss of height" and as an "Abyss of Depth", "An Abyss of the East and "An Abyss of the West", "An Abyss of the North" and "An Abyss of the South".

Under the old meaning of this card the Magician was called the Juggler. This applied to man, was meant to show how he balanced the forces of nature, which implied control over them. Another meaning of this old version was called the Conjuror or Illusionist. The Golden Dawn version of this card is radical in its departure from these main two themes. Here we have the silent worker. His actions are redirected inward instead of outward. Subtlety is the key framework in which he now operates.

The shape of the Magician is that of the caduceus and shows the harmonising and balancing aspects of the Macrocosm. The caduceus emblem on his chest shows the microcosm and the power coming through the Tiphareth centre in a balanced manner. This symbol is very much like the Wand of the Chief Adept, who controls the elemental forces beneath him.

The Magician must recognise that he is a tool or channel of the Higher Forces to flow through. His closed eyes show that he is meditating on receiving emanations from above and as such places his work under the sanction of the Higher Powers. His hands are in the grip of the Air Grade which shows the influence of this element.

Primrose Yellow is the colour of the Magician himself and that of his elemental weapons, which bathe in his reflected auric light and are essences of his own nature. His aura glows with this colour as the spiritual power emanates from him. The caduceus on his chest is white which shows the purity of its perfect balance. Greyish Violet is the colour of the hat and clothes of the Magician and relate to his airy nature and the nobility of his quest. The Greyish Purple Green of the background shows the framework of the Astral Light from which he manipulates his magnetic charge. The Greyish Purple Green with Primrose is the colour of the altar which shows the stability from which his base is built.

The Magician, being analogous to Mercury is also a symbol of forces that govern the elements, shown by the elemental weapons on the altar. He is such a governing force, that his modus operandi will differ and change so that as a force of power he

will be known, felt, but seldom recognised because of the Inner Plane nature of his work. The direct alchemical meaning of this card is that of a stage two or Fixed Mercury. The volatile nature of the Fool is now stabilised (through the actions of a solvent). This type of Mercury can be mixed with a great many other alchemical substances and has a very powerful regenerative effect and is sometimes known as the Secret Fire.

The mode of consciousness this card represents is Initiation, and from this independence is born. Here the individual grasps out with eagerness to his or her new found structure. He develops objectivity and discriminates against that which is useless to him. His conscious mind is slowly being manipulated and controlled through his perceptions and rationalisations as he grasps to learn the "Why" of things. The initiation process has made him look deeper into the Self in the hope of grasping the workings of the Inner Planes. Elaide says: 'To reduce the fluidity of Mercury is equivalent to the paradoxical transmutation of the Psycho Mental following a "static consciousness" without any modifications or length of time. In alchemical terms, to "fix" or to "kill" Mercury is tantamount to attaining to the Cittavrittirodha (suppression of conscious states), which is the ultimate aim of Yoga.'

The numerical association here is One, as the Monad, it is allotted to this trump in the form of a single unit about to extend and divide itself from the blueprint already contained in Zero. As the Magician already exists in the preconceived state and the emanations have already been laid down to grow in this direction. Being vertical and straight in nature, 1 shows the two extremes or opposite end of a subject. Applied Kabbalistically we have both Metatron and Sandalphon together in Kether and Malkuth which shows the perpetual motion cycle also found in the caduceus. This is a Prime Mover in both thought and action. Wynn Westcott says of the Monad: 'The number One or the Monad has been defined by the mathematician Theon of Smyrna as "the principle and the element of numbers, which while multitude can be lessened by subtraction, is itself deprived of every number and remains stable and firm"; hence as a number it is indivisible, it remains immutable, and even multiplied into itself only, since once one is still one, and the Monad multiplied by the Monad remains the immutable Monad to infinity. It remains by itself among other numbers, for no number can be taken from it, or separated from its unity;'

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## DIVINATION

ON MATTERS OF Selfhood; Self Projection; new ideas; new beginnings; reactions to outside stimuli; the life force; first encounters:

Under the above matters the initial impetus of the Magician is control by will. This card shows a highly intelligent individual (or culture/society) who uses his mental faculties to guide his lifestyle and defend his beliefs. Though impulsive by nature, everything he does will have forethought. When his will is applied to a project very little will dissuade him from his position. He is a theorist and strategist of the unknown, one with foresight. Applied to the macrocosm, we have dominant systems, (which is how the Magician works) each step must be carefully planned before advancing to any other stage. Negatively aspected one blames the world for ones troubles.

ON MATTERS OF possessions and personal attitude towards such; personal estate and resources both physical and material; principles and feelings; management and projection; commerce, personal, commercial, governmental and national financial affairs directly relating to the self:

Under the above matters the key impetus the Magician has is the initiation of ideas. On a large scale of things this shows an urge to understand the nature of ones principles, feelings and attitude towards the outer business world, governmental projects and financial affairs. The Magician shows the formation of skillful manipulation of personal affairs and ones own mental and physical skills - high values are involved here. On a personal note there is (this card advises) flexibility and dexterity. There is probably more than one source of income, and if not, you are advised to arrange this. Security is found through learning and devising new techniques of earning and or production. Possible arbitration.

ON MATTERS OF short journeys; communications; relationships; brothers, sisters, neighbours; humour; identity; early education; books; correspondence; enlarging ones field of activity:

The key impetus of the Magician under the above matters is encouragement. On a large scale there is collaboration, from families to nations; scientific and technological research; communications between cities and nations. All minds work on different wavelengths but they are all just as equal. What is forming

is mental stimulation; communication with those of like mind; teaching and learning. Seeking of facts. On a personal note this card represents journalism, study, education, educational encouragement. There is a lot of talking and expressing of opinion. The surrounding cards dictates along which direction this card implies.

ON MATTERS OF the end of one stage and the commencement of another; the home and private life; buildings; land; parents; security; emotions; significant shifts in lifes directions; concerning the soul; the occult in its practical terms; divination:

The key impetuses here are to equilibriate and to will on a large scale, manipulation of the forces that control ones, or a nations, direction in life. Universally, knowledge of things are crystalising into actuality. On a lesser note many changes are taking place (business; environments); for some there may be occult study and ritual practice. There is a benefit of studying in the home environment. On a personal note this card shows the solving of domestic problems, dexterity in the home; intellectual activities with family members; developing skills; and travel rather than settling down is fortunate; on the negative side the Magician shows a tricky and elusive parent.

ON MATTERS OF love given; creativity of selfhood; the creative will; children; entertainment; recreation; speculation; sports; the arts; gambling; fulfilling potentiality:

The key impetus for the Magician in this position is the essence of creativity put into action. It has poetic expression that one is not likely to find in daily activities; love is cosmic and it shows a growing consciousness of ones environment. On a large scale is shown nationwide affairs where all people communicate on a mass level - celebration. The Magician portrays an individual need to create for the sake of creating - artists - conveying ideas - expanding knowledge. He also represents the speculator, gambler, one with an active romantic life, a protector of children. In sports he is physically versatile.

ON MATTERS OF sickness (generally due to work problems); employment: employees; relationships within the work environment; conflicts; service; ones sense of service; the acquiring of skills; psychology:

The key impetus for the Magician under the above matters is activity. He shows, on a large scale, collective work effort for a society, city or nation to grow. He warns to take heed when one

receives aches and pains without known cause. It is the unconscious despatching messages to the conscious mind - warning signs or attention seekers to some problem. A positive attitude aids health. This card shows human interests, the medical practitioner or researcher; clever management of daily affairs. On a negative note there is procrastination, stress and over-activity.

ON MATTERS OF marriage and divorce; contracts; the other party; competitors, adversaries, and known enemies; partnerships; public relationships; social interaction; the law of compensation; what is lacking; the workings of karma:

Here the key impetus is harmonious relationships. On a large scale the Magician shows commerce between countries - international trade. Objectivity and detachment are required in dealing under the above matters. On more personal issues the Magician represents those who are difficult to pin down to specifics, non-committal. Partners must be intellectually stimulating. The Magician is also a counsellor, one who harmonises and balances relationships. Avoid arguments, for your opponents may be too quick witted. Problems cannot be worked through if approached negatively. Formation of contracts are also apparent here as well as the bringing together of karma.

ON MATTERS OF death and rebirth; accidents; effects of others; crime and retribution; legacies; wills; others estates and finances; joint resources; moods; sex; spiritualism; rejuvenation; mysticism; transformation; psychotherapy:

Curiosity is the initial impetus that the Magician represents in this position. He shows an inclination to cosmology - looking below the surface of things - an inquiring mind. Dreams cause anxiety and worry, but for some they can enlighten. Partnerships of mutual interest form, each giving benefit. Joint finances go well as one of the partners is very clever financially. This card shows corporate businesses, investments and moving interests from one area to another. There are short trips concerning relatives or partnerships. Beware of respiratory trouble and negative entanglements with relatives.

ON MATTERS OF religion; metaphysics; philosophy; higher study and education; legal systems; morals; institutions of learning; long distance travel; exploration; public communications; the collective mind:

The Magician's key essence here is to apply for admittance - he must belong. On a large scale the Magician shows prophetic

insight into cultural trends. One should try to understand the laws which govern the patterns of the cosmos. What is forming is perception from a distance, broadening of the mind, greater intellectual awareness and association with those of cultural distinction. On a personal note, travel is depicted; writing; publishing and lecturing. Negatively this card shows an inability to apply knowledge practically; gossip among in-laws.

ON MATTERS OF public honour; status; ambitions and goals reached; achievements; profession; the other parent; causes for disgrace; recognition; identity:

The key impetus for the Magician here is to make decisions. On a large scale he shows political strategy and decisions to be made in governmental agencies by those in supervisory roles. The outcome should be favourable for the querent. Emulation of the mother on a large personal scale. What is forming is pursuing ambitions, being supportive in a relationship towards a career, concentration on one position in life, or recognition in a literary circle. He portrays diplomacy and on a personal note he shows a career of manual dexterity or the formation of agreements, a negotiator. Negatively, there can be communication problems between parent and child, policy decisions disagreed on, over-manipulation in one's position and abuse of what power you hold. However a person rises through life by mental power.

ON MATTERS OF friends; income; social alliances; legislation; one's attitude; group activities; government, counsellors; love received; spiritual and intellectual aspirations; ideals; fulfillment; what you yield and how you benefit others:

The key impetus for the Magician here is communication. He shows increased communication with friends, groups, organizations; humanitarian concerns and activity; an appeal to the occult or mysticism. Knowledge is enhanced through other people; formation of groups, meetings, seminars. He shows a strengthening of the intellect and cultivation of character. There is also sudden insight and intuitive realisations, shared intellectual interests. Negatively expressed there is erroneous advice and impractical ideas, or, problems communicating in groups.

ON MATTERS OF responsibility and contribution to others; humanistic concerns; karmic debts; unresolved problems; hidden resources; the unconscious; sorrow; health afflictions; secret enemies; hospitals; secret societies; self undoing; total identification:



The key impetus for the Magician here is to bring into awareness hidden depths. On a large scale one goes into the depths of the unconscious - soul searching, psychotherapy. He advises that one should attempt to remove pre or early life debris to leave perceptions clear and warns if one doesn't take this course of action there is a danger of the mind breaking down. Negatively paranoia or distortion. However there is a person available to help you gain insight into your life. You have only but to ask. One lesson the Magician shows is care in speech and action, for this will override any problems or enmity that had or may occur.

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MEDITATION ON THE MAGICIAN:

Let the Student first study the overall picture of the card, then study each detail: Each symbol and image. Study the colours. Now let the Student look at the card and feel its vibrations. Write down your overall impression.

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#### exercise

Now paint this card with the above described colours. An outlined drawing is supplied with this lesson.

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LESSON 111

HIGH PRIESTESS

LESSON 111

HIGH PRIESTESS

The Golden Dawn archetypal figure of this card is one of extreme simplicity. The High Priestess is a term that describes the highest position a woman can attain within the Priesthood. Her main qualities are truth and spirituality which show that her receptive nature relates through purity of the soul.

In some of the early Tarot packs the High Priestess was called the Pappess. The Order design of this card has done away with the Pappess concept and embraced the High Priestess archetype concept which is more freer and receptive to the elemental forces than its predecessor. The actual figure in the card combines two modes of thought. The first is that of the High Priestess herself and the second is that of the Bride, shown by the veil and her offering of the cup. In the Golden Dawn and later in the Stella Matutina the High Priestess was always taught as a card which represented the Shekinah, the feminine counterpart of YHVH who resides in Kether, which is directly linked by the 13th Path. Of the Shekinah, Waite says:

'It must be remembered in the first place that Elohim is a title of Shekinah and also is Adonai, in which sense - but presumably for us in manifestation - she is called Mirror of Jehovah. Like the First Matter of the Great Work in Alchemy, Shekinah is almost myrionymous in respect of her designations, but almost without exception, the ascriptions are feminine. She is now the Daughter of the King; she is now the betrothed, the Bride and the Mother, and again she is sister in relation to the world of man at large. There is a sense also in which this Daughter of God is - or becomes - the Mother of Man. In respect of the manifest universe, she is the architect of worlds, acting in virtue of the Word uttered by God in creation. In respect of the myth of Paradise, the Shekinah is the Eden which is above, whence the river of life flows forth that waters the Garden below, and this is also Shekinah as she is conceived in external things - or Bride, Daughter and Sister in the world below. Considered in her Divine Womanhood, in the world of transcendence, she is the Beloved who ascends towards the Heavenly Spouse, and she is Matrona who unites with the King, for perfection of the Divine Male is in the Divine Female'.

The High Priestess herself is Silver White, the colour of the Queen Scale which is also analogous to the world of Briah, the Soul World. Her hair is coloured in the complementary very

light orange. The Lunar crescent on her forehead is Bluish White, rayed with Silver Blue of the Princess Scale and shows the Lunar vibrations, from Yesod, acting through Tiphareth. Her garment is the Bluish White of the Prince Scale and shows the mental attitude she upholds for those who seek her. The veil is Pale Silvery Blue of the King Scale and relates to World of Spirit which covers her from the prying eyes of the uninitiated. Her Cup is also in the colour of the Queen Scale. The background around her shows the colours of the four scales, starting from the lightest around her, gradually working out to the darker. The ground she is standing on is in the colour of the Princess Scale, showing her stability of purpose. Overall, the blue and silver colourings of the card show both the Lunar and elemental water empathies.

The title "Priestess of the Silver Star" is the name of the High Priestess. This is derived from its association to the Luna influence, the Silver Star.

The psychological mode of consciousness that High Priestess represents is Responsiveness. This shows a continual adjustment to situations that constantly occur. The psyche here, is adjusting receptively to outside stimulæ so that a level of inner contentment develops. If this would not occur the individual would then develop feelings of insecurity and over-sensitivity. One part of the psyche continually adjusts so that the other part maintains as near perfect equilibrium as possible, the degree of this depending on the base psychological makeup of the person concerned. In simple terms, the former is a must before the latter can be obtained. The whole concept revolves around the correct mode of self expression and ones instinctive reactions to life's experiences.

The symbol of the cup that the High Priestess holds is a symbolic example of the responsiveness and receptiveness of attitude that goes with the meaning of the card as a whole. Overall this is typical of the entire process of the individual. The reactions associated with the High Priestess to constantly change is based on the emotions which are at quite a deep level. The level of frustration to changes will depend on the individual response to this archetypal image of the woman and his or her past conditioning to this figure and its internal symbolic meanings.

The alchemical associations to the High Priestess are linked to the cup and to water - which is in fact Azoth, commonly associated to the Prime Substance. The cup which she holds is the Holy Grail (it comes directly from Kether), and is also the Lapis Exilis - the source of life itself. A quote from the Mass shows how some aspects of the bible can also be understood in alchemical terms as Khunrath, Kircher and Lulley have shown so often,

and when considered can also be used to describe aspects of this card as well.

'The Lord possessed me at the beginning of his ways. I existed before he found any creation - I existed from all eternity, before the earth was created, Abysses were not yet formed, yet form and already I was conceived. The fountains had not yet come out of the earth, the heavy mass of mountains had not yet been formed - I regulated all things'. This is also the Spiritus Mundi, the hidden essence of the Primea Materia (or Aqua Materia).

The number of this card is 2, showing balance and stability of the duality and Life Force. The object of this duality is the introduction of the third force, not yet manifested. Because of the deviation from the perfection of the Monad the duality is also associated to sin and transgressions. Westcott says: 'As was the case with the Monad so the Dyad also was said to represent a large number of different objects and ideas; things indeed so dissimilar that it is difficult to understand how such multiplicity of opinion arose. And at first it is the general opposite to the Monad, the cause of dissimilitude, the interval between multitude and the Monad. Of figures, those which are characterised by equality and sameness have relation to the Monad; but those which in equality and difference predominate are allied to the Dyad.'

The Path of the High Priestess leads through the Abyss itself. It shows not only a type of androgynous association but a virginal one as well - but hints at the ecstasy of the receptiveness - the virgin/whore. She is a great feminine force controlling the very source of life by gathering unto herself all energising forces and holding them in solution until the time of their release.

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## DIVINATION

ON MATTERS OF Selfhood; Self Projection; new ideas; new beginnings; reactions to outside stimuli; the life force; first encounters:

The key impetus of the High Priestess in this position is personal experience. On a universal scale she shows motivation through emotions, that is, cosmic vibrations awaken deep, hidden feelings and needs. What is forming is stimulation of the positive side of a persons nature where desirable changes are made in their life. On a personal note, ones emotions and responses to the environment are energised causing one to partake more in social activity. The type of person represented here radiates receptiveness and sensitivity which other people are naturally drawn to. She tends, however, to cling to her surroundings and to whatever provides nourishment and shelter, although her instinct for survival is strong and she is able to adapt to any change, instinctively what is opportunity and what is danger.

ON MATTERS OF possessions and personal attitude towards such; personal estate and resources both physical and material; principles and feelings; management and projection; commerce, personal, commercial, governmental and national financial affairs directly relating to the self:

The key impetus of the High Priestess in this position is maturing thoughts. On a large scale she shows merging into the value system of the environment one inhabits. There is contentedness in the knowledge of inner resources and satisfactory security and trading alliances. People adapt to the fluctuations of the economy. Emotional security is formed through money and possessions. Family businesses are planned but no action is yet taken though if such ventures are gone into they will not be stable and will have fluctuating profits and losses. Psychological patterns from childhood inhibit growth. On a personal note the fluctuation of financial affairs take up most of ones time and effort. No action is advised during this phase. Material contentment.

ON MATTERS OF short journeys; communications; relationships; brothers, sisters, neighbours; humour; identity; early education; books; correspondence; enlarging ones field of activity:

The key impetus for the High Priestess here is the increase of mental powers. On a large scale there is receptivity where

others thoughts and feelings are felt; prediction of an opponent's next move. A mothering role is taken (towards countries or families; this can be on any scale). What is forming is an energising mind (or nation) through mental activities. There is an urge to create an impression on others. A tendency for the mind to wander, however, can interfere with progress. Closeness to females - sisters, cousins, aunts; a special journey may need to be taken; and involvement with relations. This card is fortunate in matters of public speaking.

ON MATTERS OF the end of one stage and the commencement of another; the home and private life; buildings; land; parents; security; emotions; significant shifts in life's directions; concerning the soul; the occult in its practical terms; divination:

The key impetus for the High Priestess in this position is to have sanctuary. In many there is a strong desire to withdraw into a place of refuge, away from the day to day conflicts. On a large scale this card shows a time when growth has stopped and there is a regression into earlier, familiar patterns. However restlessness with familiarity prevents stagnation. Changes are forming which will initially upset plans but ultimately will be for the good of all. In the occult field, the High Priestess shows working on the middle path, however a person of mystical tendencies, but one is generally not conscious of his or her higher actions. On a personal note, increased activity in the home is caused by visitors. There is a possible difficulty in handling problems and one tends to retreat, relinquishing responsibility.

ON MATTERS OF love given; creativity of selfhood; the creative will; children; entertainment; recreation; speculation; sports; the arts; gambling; fulfilling potentiality:

The key impetus here for the High Priestess is the desire to produce. There are two paths indicated for the card in this position. One is the way of least resistance and the other is of challenge and hardship, both are the two extremes of the card, the choice being up to the querent. The High Priestess warns that if you choose the wrong path your karmic lesson will be repeated, and perhaps more harshly. On a large scale the High Priestess shows public appeal. Enterprises are forming and in relationships some people choose to live together, others plan families. There is a re-enactment of youth through children; a desire to produce children, and for pleasurable undertakings. Social affairs predominate one's interests.

ON MATTERS OF sickness (generally due to work problems); employment: employees; relationships within the work environment; conflicts; service; ones sense of service; the acquiring of skills; psychology:

The key impetus for the High Priestess in this position is obscurity. Take care of your health and be cautious in all activities, for the future is obscure and one will not see problems arise until they are on top of you. On a large scale health concerns draws some to appeals to aid third world countries or areas of need. The High Priestess advises one to turn inward and take a look at your backdoor - there are those in your own country that also need help. On a personal note comfort and safety is found in the familiar, in a daily routine. When contemplating employment it is better to relate to the devil you know rather than one you do not. There are fluctuations in moods and health but well aspected this card shows a balanced constitution able to overcome any adverse situation that may threaten.

ON MATTERS OF marriage and divorce; contracts; the other party; competitors, adversaries, and known enemies; partnerships; public relationships; social interaction; the law of compensation; what is lacking; the workings of karma:

The key impetus for the High Priestess in this position is identity with the whole. On a large scale she shows patriotism and a sense of belonging as ones country is the mother land. What is forming is a happy romance, or marriage entered into to establish a family and home; an engagement. On a personal note one may find oneself strongly influenced by a partner to be what their idea is of who and what one should be. This card reminds one to differentiate between being an individual within and part of the whole and being an individual within a relationship and not let oneself be taken completely over.

ON MATTERS OF death and rebirth; accidents; effects of others; crime and retribution; legacies; wills; others estates and finances; joint resources; moods; sex; spiritualism; rejuvenation; mysticism; transformation; psychotherapy:

The key impetus of the High Priestess under the above matters is attunement, to the unconscious or any other cosmic vibration. She shows heightening of psychic attunement, to the collective unconscious. In matters of spirituality she shows the unconscious mind as yet unmanifested on a conscious level - whatever is happening is happening on an unconscious level with no actual physical participation. On a personal note, there may be news of death, or one may be drawn to a deeper spiritual



of financial or business situations. Emotional patterns are awakened and this card advises that you delve into past experiences and uncover the source of your mistakes so that these patterns are not repeated. In partnerships there may be sexual intimacy.

ON MATTERS OF religion; metaphysics; philosophy; higher study and education; legal systems; morals; institutions of learning; long distance travel; exploration; public communications; the collective mind:

The key impetus of the High Priestess in this position is quickened aspirations. She shows contemplation on the meaning of life; collective spiritual beliefs; and/or mass movement and change into the collective unconscious. What is forming is widening of mental vision - deeper study. There is adaptation of beliefs to changing influences and conditions; an outcome is foreseen. On a personal note she represents philosophic and scientific pursuits, with an intuitive grasp of concepts; contact with religious people. A long journey and/or one may be embarking on new adventures. She shows a sharing of insight.

ON MATTERS OF public honour; status; ambitions and goals reached; achievements; profession; the other parent; causes for disgrace; recognition; identity:

The key impetus for the High Priestess here is to be loved by the mother/world. On a large scale one sways to the feelings of the masses and those in authority, or, you may hold a position of authority. You must define what your space in physical reality is then you can release any mother archetypal hangups. What is forming is recognition for your efforts. On a personal level there is a movement to external concerns; ones main concern is with integrity and profession. The High Priestess brings opportunity when in this position, and all life's aspects are strengthened. Make as much progress as you can during this phase of your life.

ON MATTERS OF friends; income; social alliances; legislation; ones attitude; group activities; government, counsellors; love received; spiritual and intellectual aspirations; ideals; fulfilment; what you yield and how you benefit others:

The key impetus for the High Priestess here is to belong. This is a favourable position. International organisations provide security and comfort, giving a sense of belonging. This is a time to expand ones social horizons. Opportunities arise to form

new friendships; contacts are formed with groups or associations. There are friendships with women and womens organisations which may become predominant in your life. On a personal note, if you have difficulties in the past with friendships you may examine your own aura (thought) projections and try not to repeat the same patterns in the future - project positiveness.

ON MATTERS OF responsibility and contribution to others; humanistic concerns; karmic debts; unresolved problems; hidden resources; the unconscious; sorrow; health afflictions; secret enemies; hospitals; secret societies; self undoing; total identification:

The key impetus of the High Priestess here are subconscious forces which effect ones emotional attitude; there is psychic sensitivity to others feelings which can distort your own feelings. Sympathetic feelings are awakened when encountering the down trodden or those less fortunate. The High Priestess here shows that this is a time for inner search, spiritual meditation. There is a need to regress into past experiences. You may even find that you have direct access to a library of wisdom through use of your own insight. On a personal note this card shows shyness and loneliness, self inflicted confinement or confinement of another. You require periodic seclusion. If badly aspected she shows phobias and unresolved problems with the mother archetype.

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MEDITATION ON THE HIGH PRIESTESS:

Let the Student first study the overall picture of the card, then study each detail: Each symbol and image. Study the colours. Now let the Student look at the card and feel its vibrations. Write down your overall impression.

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#### exercise

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LESSON 112

EMPRESS

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THE EMPRESS

The Empress (which means: she who sets in order) is the typical archetype for motherhood. In Roman mythology she is analogous to Venus, who in turn symbolises Spring and fruitfulness. Also by association she is the mother of Christ, because of her innocence and high degree of spirituality. The dove in the card strengthens this concept and shows her passivity and maternal nature combined with spiritual enlightenment. The Empress is a diety who shares, giving love and receiving love. She has many of the qualities of the High Priestess within her, which is not surprising because the Empress is an extension of the High Priestess. Where the former worked more on blind faith the latter works from experience as well. The Empress is in fact the matured High Priestess. Her empathy to the planet Venus shows warmth, love and generosity but if ill dignified can bring about self indulgence and selfishness.

Fertility and comfort are the two major meanings that the archetype of the Empress portrays. On the Tree of Life she is balanced between the Sephiroth of Binah (Great Mother) and Chokmah (Great Father) and implies union - the duad giving birth to the triad, resulting through conception and pregnancy. This is further shown by placing the symbol of Venus over her womb with her left hand holding the symbol of office (procreative masculine power) in her right. Together these reflect the energies of the two, masculine and passive, pillars in the Tree of Life. Her five pointed crown suggests the Holy Name YH(Sh)VH which implies the hidden spirit within as well as relating to the Tiphareth power center. The dove beside her shows the imminent impregnation of spirit into matter and is also analogous to the myths of Venus. The curtain she is seated in front of is closed, indicating that the Empress is all we are allowed to glimpse as the hidden wonders behind the veil are not for our eyes. The curtain has in fact eight links which relate to the Sephirah of Netzach. The throne she is on is her seat of authority and the arms are shaped like the paws of a lion.

Her title "Daughter of the Mighty Ones" alludes to the concept of the Holy Name. The Empress is conceived as a point of fruition from Yod or Abba as it is called (when emanating from the Arik Anpin - the Macroprosopus) which in turn gives birth to Heh or Aima. Both these two forces reflect the Mother and Father aspect. The Empress is the child which unites these two mighty

forces for they are Elohim.

The curtain is coloured in the Paris Green of the King Scale which in turn relates to Atziluth, the tapestry from which the emanations emerge. The Cerise colour of the Princess Scale is the colour of the Empress's skin and is translucent. The rayed Paris Green lines of the Princess Scale outline the features and hair of the Empress as well as the darker areas of her throne which form a link to the curtain that weaves them. The sky behind the curtain is Sky Blue, as is her cloak. The crown, orb, broach, slippers and crucifix are all in the Orange Gold complementary of the Sky Blue. The dress of the Empress is the Copper Green of the Prince Scale while her belt is its complementary Red.

The alchemical aspect of this card shows that the Empress is the Locked Primea Materia. Her pregnancy and rose coloured complexion refers to the blood of Christ or Aqua Permanens, which is extracted from her fixed state. She is the Massa Confusion, a substance endowed with quality as well as part of the Chaos (the hidden part). Her associations to pregnancy in fact show the birth of the Green Lion. The Green Lion has not yet appeared in this card but is hinted at by the throne and the lions paws. The dove beside the Empress shows that the Primea Materia is ready for birth while each (the primea Materia and the Green Lion) are ready for their entry into the world. Although both of these twins are the same substance they are different because after the birth of one (the Green Lion) the other will be found to be a solvent.

The psychological concept of this card shows interrelating. One of the prime factors that motivate the Empress is emotion, for emotion is the base principle that colours the entire drive and direction of the Empress, though it is an emotive force that produces a yearning to share and relate to others. The Empress is an individual who has to express and share her soul with others. She epitomises the Mother instinct in her thoughts and actions and tries to give comfort to the needy as it is part of her inert nature. Her psychological nature sometimes, though, can be too demanding and forces her to continually give which drains her life force. It is here that she must learn to discriminate those who seek her attention. On the negative side of things this self protective device she builds within herself can cause her to go to the other extreme of self indulgence, greed etc. Overall her approach to life is down to earth and practical. Her life style comes easy for her though she is extremely receptive to the needs of others and will help those in need whenever she can. This requires her to have a strong emotional outlook coupled with a sense of pride in her actions. Her one major concern is that she is too limited to help everyone and as such is confined by her own personal structure in which she lives.

The number associated to this card is Three. From a Kabbalistic concept this relates to Understanding the workings of the self which comes through the process of family involvement to gain some of life's experiences. Levi says of Three: 'The ternary is the number of creation. God creates Himself eternally, and the infinite which He fills with His works is an incessant and infinite creation. Supreme love contemplates itself in beauty as in a mirror, and it essays all forms as adornments, for it is the lover of life.' Westcott on the other hand draws from a more practical analogy: 'Photius observes that the Triad is the first odd number in energy, it is the first perfect number, and is a middle and analogo. The pythagoreans referred to it as Physiology; it is the cause of all that has a triple dimension. It is also a cause of good counsel, intelligence, and knowledge, and is the Mistress of Music, mistress also of Geometry, possesses authority in whatever pertains to Astronomy and the nature and knowledge of the heavenly bodies, connects and leads them into effects.'

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#### DIVINATION

ON MATTERS OF Selfhood; Self Projection; new ideas; new beginnings; reactions to outside stimuli; the life force; first encounters:

The key impetus of the Empress here is an urge to relate in harmony. On a large scale, first encounters may appear seducing. Good public relations lead to the gestation of a project. You may encounter flattery and a lot of attention, but this will last only as long as you have something someone else wants. What is forming is an optimistic viewpoint on life and creative self expression. There is a desire to please. On a personal note this card represents a person of self esteem, one who is attractive, knows her own worth and is giving to others.

ON MATTERS OF possessions and personal attitude towards such; personal estate and resources both physical and material; principles and feelings; management and projection; commerce, personal, commercial, governmental and national financial affairs directly relating to the self:

The key impetus of the Empress here is to appreciate beauty (the love of beautiful things, luxury, and a harmonious lifestyle). Money is loved only because it is considered convenient

to obtain a lifestyle that suits one where beautiful things can be appreciated. In essence, the Empress does not represent the materialist, but one who appreciates the physical beauty found throughout the material world. She rules diplomacy and appreciates fair play in business. Material resources are bound to be obtained through some artistic line whether it be direct or indirect.

ON MATTERS OF short journeys; communications; relationships; brothers, sisters, neighbours; humour; identity; early education; books; correspondence; enlarging ones field of activity:

The key impetus for the Empress here is to bring comfort and happiness. On a large scale she shows harmonious communications and pleasant dealings. If well aspected, education is found enjoyable. There is a study of music or some form of art, a study of geometry or the like is indicated. Whatever a person is involved in, a learning experience is taking place. On a personal note weekend trips for enjoyment are taken; a lot of social activities include relatives and rifts in the family are mended. There is possibly some association with a godmother, however under the above matters the Empress shows that someone is giving or is capable of giving a great deal of affection.

ON MATTERS OF the end of one stage and the commencement of another; the home and private life; buildings; land; parents; security; emotions; significant shifts in lifes directions; concerning the soul; the occult in its practical terms; divination:

The key impetus for the Empress here is the mother, whether she be physical or archetypal. On a large scale psychological and material, inheritance causes bondage. What is forming is the sharing of love and affection. The environment forms an atmosphere of peace. The law of cause and effect is strong in this position, for every action forms a reaction, so value is received for value given. On a personal note differences and domestic disputes are smoothed over and family gatherings are suggested. The home is a place of partnership activities whether business or recreation. This card also represents interior decoration, a comfortable retirement, and/or real estate gains.

ON MATTERS OF love given; creativity of selfhood; the creative will; children; entertainment; recreation; speculation; sports; the arts; gambling; fulfilling potentiality:

The key impetus for the Empress here is to love. This love may not be necessarily on a personal note, it may be classed as a

cosmic type of love or understanding. These people have difficulty getting on in day to day life as they are so often misunderstood. On a large scale she shows a restoring of equilibrium and large gatherings to view things, such as touring concerts, music or dancing. What is forming is expression through creativity to bring fulfilment. Romantic pursuits may dominate thoughts and there may be sexual involvements. On a personal note she shows the comedian, the dancer - an artist of some form. She is also an indicator of pregnancy and shows kindness and understanding towards children.

ON MATTERS OF sickness (generally due to work problems); employment; employees; relationships within the work environment; conflicts; service; ones sense of service; the acquiring of skills; psychology:

The key impetus for the Empress here is to improve conditions. This is a time for improvements to be made in ones working environment, in business and living. She advises one to nourish ones body, and attend to the improvement of general health and fitness and overall shows improved health. On a personal note she represents a salary increase, an effort to better oneself, fashion, and friendships are established at work. However health affected through your work environment is the main emphasis when the Empress is placed in this position. Try music for relation - still yourself and contemplate.

ON MATTERS OF marriage and divorce; contracts; the other party; competitors, adversaries, and known enemies; partnerships; public relationships; social interaction; the law of compensation; what is lacking; the workings of karma:

The key impetus for the Empress here is to be complete. Completeness is sought through partnership for through relationships one can see the self. On a large scale this card shows an idealistic approach to life. What is forming is a refinement of matters, shared enjoyment of interests. In areas of business success comes through legal concerns, partnerships are long term and result in a fruitful harvest. The Empress shows a romance will lead to marriage. Although there is compatibility in business, there are high expectations of ones partner(s) which may lead to disappointment. She represents the matchmaker and someone who considers others feelings.

ON MATTERS OF death and rebirth; accidents; effects of others; crime and retribution; legacies; wills; others estates and finances; joint resources; moods; sex; spiritualism; rejuvena-



tion; mysticism; transformation; psychotherapy:

The key impetus for the Empress here is to care about humanity. On a large scale she shows that secrets will be revealed. She may also show involvement in undercover work. There is a tendency for sexual and health regeneration. On a personal note there is success in business partnerships, gaining profit through marriage or other means. As a person, the Empress shows another side of herself, one who is seductive and provocative. Be careful as she may entice you to give up your valuables. On yet another level she shows higher thoughts verging on spiritual consciousness.

ON MATTERS OF religion; metaphysics; philosophy; higher study and education; legal systems; morals; institutions of learning; long distance travel; exploration; public communications; the collective mind:

The key impetus for the Empress here is to derive a sense of wellbeing from ones beliefs. On a large scale, appreciation of different cultures and customs can lead to emulation of a culture and philosophy. Travel is possible giving a promise of beneficial results. There is a wide communication of the philosophy of love. This card can represent peace movements. She shows a study of astronomy or astrology. Relations with inlaws look favourable provided they are handled with tact. Overall, the Empress in this position shows her bringing into public awareness a belief system or a philosophy.

ON MATTERS OF public honour; status; ambitions and goals reached; achievements; profession; the other parent; causes for disgrace; recognition; identity:

The key impetus for the Empress here is to be seen, and admired. A position of prominence may be held and those represented by this card are shown to be cynical with development of social prestige. It represents a culture of superior development or a place of importance. On a personal note there is formation of professional partnerships, an ambition for material wealth. Favours will be given from those in a position of power. Women will play an important role in ones career. She shows that truths must be seen to be believed, hence the need to be seen, and exhibit one talents.

ON MATTERS OF friends; income; social alliances; legislation; ones attitude; group activities; government, counsellors; love received; spiritual and intellectual aspirations; ideals; fulfil-

ment; what you yield and how you benefit others:

Here the Empress shows that groups or organisations come under scrutiny, governments improve a way of life and co-operation in large scale projects grows strong. A high standard of involvement in group activity may be expected but the benefit received from ones involvement is worth it, however, high ideals may be hard to live up to. You can expect achieving your goals, if you want them. If negatively aspected group activity is sought for material gratification. The overall influence of the Empress here is to bring together fractions and to form the whole again, so whatever your question, something will be shown to strengthen by the Empress being placed here.

ON MATTERS OF responsibility and contribution to others; humanistic concerns; karmic debts; unresolved problems; hidden resources; the unconscious; sorrow; health afflictions; secret enemies; hospitals; secret societies; self undoing; total identification:

The key impetus of the Empress in this position is illumination of intelligence verging on consciousness and spiritual compassion. Expression of emotional sympathy and understanding is strong when the Empress is placed here. A secret romance is possible or perhaps a secret fantasy. She shows through pain one may learn to understand the essence of life, one may have to give up a loved one for the sake of selfless love. She teaches the appreciation of all things in life and sees the beauty in all. There is association with institutes and therapists. Those represented by this card have the gift to help and give to others. If looking for advice, she advises quiet repose.

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MEDITATION ON THE EMPRESS:

Let the Student first study the overall picture of the card, then study each detail: Each symbol and image. Study the colours. Now let the Student look at the card and feel its vibrations. Write down your overall impression.

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#### exercise

Now paint this card with the above described colours. An outlined drawing is supplied with this lesson.

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